

# The Heritage Lodge

A. F. & A. M. No. 730, G.R.C.



## PROCEEDINGS

### Vol. 42 - 2019





Instituted: September 21, 1977

Constituted: September 23, 1978

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Vol.42 - 2019

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# Worshipful Master's Address 2019

R.W. Bro. David J. Neave

Brethren,



As we head into 2020, I think back on my year as Worshipful Master, a year of which I am very proud.

The year started with a fantastic speaker at our Black-Tie Banquet, Mr. Todd Keirstead, as we presented R. W. Bro. Wayne Elgie with the William Dunlop award. We then moved on to wonderful meetings at The Imperial

East Gate and Orono Lodges.

I want to thank, V.W. Bro. Bill Willis and R.W. Bro. Robert Ough for their wonderful talks. To end the year, we tried something a little different, and what a great day it was. The Installation for the 2020 Worshipful Master was held at The School of Fine Dining and was followed by a wonderful lunch and fellowship. Thank you to all who attended, and I hope we continue to explore non-traditional Masonic Locations for our meetings.

Being Worshipful Master of Heritage Lodge has been a great honour. The Past Masters of Heritage Lodge are a "who's who" of Masonry in Ontario, and I am humbled that you bestowed that honour on me. It has been a year I will never forget.

As any Worshipful Master knows, you cannot have a successful year without a solid, supportive secretary. At Heritage Lodge, we are extremely fortunate to have V. W. Bro. Arnold (Mac) McCausland. His guidance, and passion, certainly made my year the enjoyable one it was. Thank you Mac. Heritage Lodge would be lost without you.

Thank you to all the officers of Heritage Lodge. Your experience and knowledge makes Heritage Lodge the special Lodge it is.

I am very excited at the direction in which V.W. Bro. Willis has started to take us. He has opened discussions with Black Creek Pioneer Village, with an eye on revamping our commitment and presence there. Many members of Heritage Lodge have expressed numerous times how much The Lodge at the Village means, and for the first time in a long time, we are going to formulate a plan that works for both Heritage Lodge and Black Creek Pioneer Village.

To our new Worshipful Master, you have my full support and I wish you and your officers a wonderful Masonic year.

Brethren, once again, thank you for the honour you have bestowed on me.

Fraternally,  
R. W. Bro. David Neave  
Worshipful Master 2019  
Heritage Lodge No. 740

**Masonic Biography**  
**R.W. Bro. David J. Neave**

**Craft Lodge**

Initiated into Brougham Union Lodge No. 269 ..... June 1, 1994  
Passed..... November 2, 1994  
Raised.....December 7, 1994

President of The Artisans Senior Warden group

Worshipful Master Brougham Union No. 269..... October 2010

District Deputy Grand Master Toronto East District .....July 2013

Worshipful Master: The Imperial East Gate Lodge No. 543 ..... 2015 – 2016

**Royal Arch Masons of Canada**

First Principal: Orient Chapter No. 79 ..... 2017 – 2018

President of the Toronto & York Grand Lodge Officers Association  
.....August 2019

**Allied Masonic Degrees of Canada**

Sovereign Master: Golden Horseshoe Council No. 222  
Allied Masonic Degrees of Canada..... November 2019

Worshipful Master of Heritage Lodge No. 740 ..... November 2018

**Served on the following Grand Lodge Committees:**

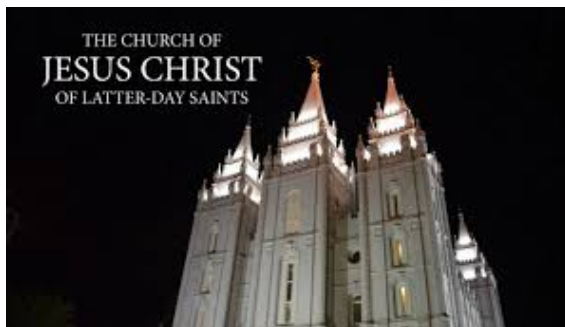
- Public Awareness
- Leadership Development
- Grand Lodge, Lodge of Instruction Team Member
- Protocol & Etiquette
- Current Team Lead, Email Distribution

# Mormons and Masons

Saturday, March 16, 2019

V.W. Bro. Bill Willis

This paper will explore what can best be described as a tortured relationship between the Church of Jesus Christ of Latter Day Saints, commonly referred to as the Mormons, and the Grand Lodges of Utah, Illinois, California and, in fact, all Grand Lodges. We



will follow the History of the Mormons over a period of about 150 years from the founding of the Church in 1830 to the resolution of the issues between the church and the masons in Utah in 1984. In this short presentation we will focus on some of the high spots and some of the low spots. We will not, in this forum, do full justice to this fascinating history. At best I will be able to only wet your curiosity and hopefully guide you to look more deeply into this relationship and the reactions of Masons to it.

## Mormon History, Masonic History

For those who are not aware of the basic workings of the Church of Jesus Christ of Latter Day Saints, The Church was founded April 6, 1830, in Fayette, New York, not far from Rochester. At this same time, the Book



of Mormon was published. The Mormon church is a Christian Church. They also have, and are, temple builders. There are currently 161 Mormon temples worldwide. Temples are only used for the most sacred of ceremonies which include:



Baptisms and Baptisms of the dead; Sealings, or as we know them, marriages; the temple Endowments which consist of three separate rituals:

- (1) the Aaronic priesthood,
- (2) the Melchizedek priesthood; and
- (3) the Patriarchal priesthood.

These ceremonies are the most sacred of the faith.

In order to enter a Mormon temple for any reason one must have a temple recommendation. This is obtained by meeting with the local Bishop who interviews you to ascertain if you are worthy to enter the temple. Suffice to say that these ceremonies are sacred to those who partake in them and I have been careful to not seek out any data that would disrespect the sacred nature of these covenants. As it has been stated by Mormon writers, Masons make covenants between man and man while Mormons make covenants between Man and God. Regular Sunday type services are convened in meeting houses which can be found in most communities. There are currently more than 16 Million members of the church worldwide.



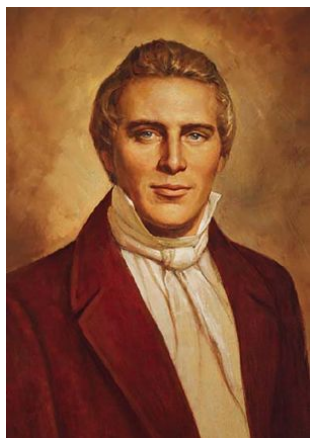
## The Mormon History Association in 1974

Reed C. Durham Jr., who was the immediate past president of The Mormon History Association in 1974, opened his key note speech, which by the way, was titled “Is there no Help for the Widow’s Son” with this statement “..... that in a convention like this – all of the papers that we have heard – are like pair of steer horns, with a point here and point there and a lot of bull between.” Reed C. Durham Jr. is a historian of the Latter Day Saint movement and former director of the Institute of Religion in Salt Lake City, Utah for The Church of Jesus Christ of Latter-day Saints (LDS Church). Durham is remembered for a

controversial speech given in 1974 about Freemasonry and the Latter Day Saint movement.

Masons make covenants between man and man. Mormons make covenants between man and God. It is in these, that there are two different points of view, both supported by some interesting research and writing.

**In its most simple terms, it can be stated as follows:**



**From the Masonic side,** Joseph Smith Jr., having knowledge of the Masonic Rituals, copied elements of them and incorporated some of the signs, tokens and words along with Masonic symbols into the Endowment Ceremony of the Mormon Church. He plagiarized the Masonic ritual and symbols. He also condemned Masonry in the Book of Mormon by statements that attributed secret societies to the Devil. Mormons allowed polygamy which was, and is, against the law.

**From the Mormon side,** the Endowment and temple ceremonies of the LDS church were handed down to Joseph Smith through divine revelations made to him over several years and derived from the temple ceremonies of King Solomon's temple in antiquity. These endowments were lost over the years but have now been fully restored to the Church of Jesus Christ of Latter Day Saints. They state that the Masons have some elements of the ceremonies correct, but have only an apostate form (has fallen away from the original faith) of the temple rituals. The Prophet Joseph Smith has been able to restore the actual ones to us.

So, there it is! At first glance, there are two conflicting points of view. If it were only that simple! What these simplified points of view do not reflect are the historical factors surrounding the LDS, i.e., the mood of the country at the time, the politics of the nation, the fear of "the other", the rapid growth of the Mormon Church, and the incredible power of the Mormons as they banded together in settlements.

Let's start our review this way. Joseph Smith Sr., the patriarch of the Smith family, had eleven children, one being, Joseph Smith Jr. Senior was a cooper, farmer, and teacher. However, he was not particularly successful at any of these trades. As a result, the family moved from Vermont to upstate New York, where on May 7<sup>th</sup> 1818, Joseph Smith, Senior was raised as a Master Mason in Ontario Lodge No. 23, in Canandaigua, New York. Joseph Smith, Jr.'s older brother, Hyrum Smith, was also a Master Mason raised in Mt. Moriah Lodge No. 112, Palmyra, New York, located not far from Rochester.

In September of 1826, the Smith family were living on a farm in Palmyra just south of Rochester. This same month, Captain William Morgan of Batavia New York, just west of Rochester, published a book that exposed the secrets of Masonry. He was kidnapped and reportedly killed by New York members of the Craft. As many of you already know the disappearance of Morgan, commonly referred to as the "Morgan affair" led to a wave of anti-Masonic rhetoric and actions, so much so, that in 1828 a political party named the Anti-Masonic Party was formed and several members of the party were elected to key political positions. This third party nominated William Kirt as their candidate for President of the United States in 1832. On an interesting side note, this was the first time any U.S. political party selected their candidate for president by voting at a convention. The other parties followed this trend in elections following the lead of the Anti-Masonic Party.

As another interesting side note, the "widow" of William Morgan, Lucinda Morgan, eventually remarried a Mason who later converted to Mormonism, and in time, moved to Nauvoo, Illinois. She was a neighbour of Joseph Smith and later became one of The Prophet's plural wives.

This period of time becomes important in the story of the two divergent views. Mormon writers and supporters of the Prophet Joseph Smith have, over the years, commented that Joseph Smith had no knowledge of Masonry prior to his own initiation in March of 1842 in Nauvoo, Illinois. This is one of the "timing" issues that occurs in this story. It is difficult to understand how anyone in and around Rochester, New York, could NOT have had any knowledge of Masonry. Remember that this area was

the hub and birth place of the excitement that surrounded the Morgan Affair between 1828 and 1832. Also Joseph Smith's father and older brother, who were members of the Masonic order, would not have shared any knowledge or understanding of Masonry or the events of the day. It is implausible that anyone living less than 50 miles from where the Morgan affair started would have no knowledge of the biggest news of the day.

So in the midst of this excitement and anti-masonic fervour, the Mormon church was founded in upstate New York. The church grew at a very rapid rate. So rapid was the growth that the Mormons and Joseph Smith became unwelcome in the towns and villages because Smith and the followers of the church were considered to be not only outsiders but a threat to the civil and religious standards of the day.

The result was one of necessity - to find new ground, with a conviction to establish a Mormon theocracy. The Saints moved to Kirtland, Ohio and began to establish a Mormon settlement there. As time passed, they once again became less and less welcome, particularly after the failure of the Mormon bank. Many of them moved on to Far West Missouri, then on to Quincy, Illinois. In Illinois, the Saints purchased land on the eastern shore of the Mississippi river at Commerce, which was the site of an abandoned town. They bought tracts of land and renamed this location, Nauvoo, which in Hebrew translates to "beautiful place". Many of these changes in location were prompted by anti-Mormon sentiments and legal issues faced by Joseph Smith and the leadership of the Saints. Suffice it to say that many charges were brought against Joseph Smith during these years. We need to keep in mind, however, that the justice system of the 1800's was far different than what we see today. It was much more localized and settlement based.

Joseph Bently reporting for "Fair Mormon" writes.

“So far we’ve found over two hundred total suits involving Joseph Smith – whether as a defendant, plaintiff, witness or judge. (As Mayor of Nauvoo, he was also a Justice of the Peace and Chief Magistrate of the Nauvoo Municipal Court.) That makes an average of about fourteen cases per year. As far we can determine,

Smith endured an average of one lawsuit per month during most of his ministry!”

Brigham Young said that Joseph Smith had to defend himself in forty-eight criminal cases, – but that Smith was never convicted in any of them. We believe that this count of criminal cases against him is quite accurate.

With the Saints arrival in Nauvoo, this mosquito invested lowland underwent an amazing transformation, as drainage and flood abatement work, along with other civil projects were initiated. In short order, with the influx of Mormons to this area, it became a centre of commerce. Susan Eason Black of Brigham Young University, in her study of the Nauvoo population, reports that the city grew from about 100 inhabitants in 1839 to over 12,000 by 1844. For comparison, Chicago’s population in 1844 is reported in A History of Chicago, Volume I as being a population of 8,000. Much of this rapid expansion was derived from missionary and recruitment work being done throughout the U.S. and, notably, in Manchester, England. In fact, Joseph Smith himself traveled to Manchester in 1842. Coincidentally, this was the same year that Manchester officially adopted the Honey Bee as its symbol of industry. The migration of British converts is a study in and of itself.



Masonry was first officially seen in Illinois in 1806, but a first attempt at a Grand Lodge failed. In 1835, several Masons living in Quincy, Illinois applied to the Grand Lodge of Kentucky for a warrant. The Grand Lodge of Kentucky issued a warrant to form Bodley Lodge No. 79. It was quickly learned that there already existed in Illinois five other lodges

operating under warrants from other jurisdictions. A meeting of these six lodges was convened resulting in the formation of the Grand Lodge of Illinois on April 6, 1840. Bodley Lodge No. 79 was renumbered as Bodley Lodge No. 1. Grand Master, Abraham Jonas was elected as Grand Master, strangely enough, in absentia. In 1842, Jonas was elected to the state legislature and also ran for the Illinois Senate. Again, a timing issue, with Jonas being a consummate politician and

understanding that the Mormon population in Nauvoo was going to be very important to his political ambitions, he was more than pleased to aid in the establishment of a Masonic Lodge in Nauvoo.

A number of the Saints living in Nauvoo were Masons from many different jurisdictions. Many of the Church leaders were Master Masons having been initiated in their home states. Joseph Smith Senior, Hyrum Smith, Heber Kimball, Elijah Fordam, Newel Whitney, James Adams and John C. Bennett were all members of the craft.

On June of 1841, John C. Bennett and several other Masonic Mormons petitioned Bodley Lodge No. 1 for a recommendation to establish a Masonic Lodge in Nauvoo. The brethren of Bodley Lodge responded by advising that they were unable to make such a recommendation, as they did not know the brethren from Nauvoo or have any knowledge of their credentials. This was not an unreasonable response by the lodge.

Later, in October of 1841, at the second communication of The Grand Lodge of Illinois, the brethren of Nauvoo were led by John C. Bennett. It was later determined that he was not the most desirable of Masons. When his true character came to the surface, he was later suspended by the lodge in Nauvoo and ex-communicated from the LDS church. The petition to Grand Lodge for a warrant was favourably received.

On December 29, 1841, Nauvoo Lodge, under dispensation, was organized. On December 30, Joseph Smith petitioned the lodge for membership. The first communication, or regular meeting, of the Nauvoo Lodge is held in January, 1842. On February 3<sup>rd</sup>, a favourable report on the application of Joseph Smith was recorded.

In March 15, 1842, Grand Master Jonas and the officers of Grand Lodge, along with support from Bodley Lodge No. 1, attended Nauvoo Lodge for the occasion of Joseph Smith being initiated. He was passed and raised on March 17. He was made a Master Mason on sight by Grand Master Jonas. Jonas was happy to participate with the leader of the Mormon faith and to recognize the very large voting block needed for his run for a seat in the State Senate.

The lodge is very well received and sets a feverish pace of applications and initiations. Within a few months, over 250 men in Nauvoo had been made Masons. This alarmed the members of Bodley Lodge in Quincy, and other lodges in Illinois. Communications were sent to Grand Master Jonas alerting him that there were many irregularities in the Nauvoo lodge. These irregularities included: voting on masse for candidates (not one at a time), initiating, passing and raising several men at the same time, and on the same day. Also charges of misconduct were made against the secretary of the lodge, John C. Bennett.

All of this resulted in the dispensation of Nauvoo lodge being suspended by Grand Master Jonas on July 30<sup>th</sup>, 1842. Following this, in October, 1842 at the third annual Grand Lodge communication, a committee was struck to investigate the Nauvoo Lodge. The committee under Jonas writes a glowing report of the lodge and reinstates its charter. However, the difficulties persist and at the 4<sup>th</sup> annual communication of the Illinois Grand Lodge in October of 1843, the new Grand Master, Alexander Dunlap, cancels the dispensation of the Nauvoo Lodge, along with three other lodges in Illinois. The lodge is advised to return its dispensation, books and jewels. The Nauvoo lodge refuses and continues its work.

The City of Nauvoo became a centre of commerce in Illinois during this time. The population of Nauvoo grew from 100 inhabitants in 1838 to over 12,000 by 1844. Much of this growth can be attributed to the Missouri Executive Order 44, signed into law by Governor, Labrun William Boggs on October 27, 1838. This order stated that Mormons in the state of Missouri were to be: 1. chased out of Missouri, 2. exterminated, 3. with land and possessions seized. The majority of Mormons in Missouri fled to Nauvoo, and safety.

This migration to Illinois caused much uncertainty and upheaval in the state. Both fear and tempers reached boiling points up and down the Mississippi River valley and throughout Illinois, as the Mormons in Nauvoo became more politically and economically strong. Keep in mind that the population of Chicago at this same time was only 8,000. There were concerns about the perceived threat caused by this influx of Mormons. This was further bolstered by the several attempts to have the County Seat of Government moved to Nauvoo. In addition, there were



some discussions about Nauvoo becoming the Capital of the State of Illinois further caused concern.

Uncertainty continued around the Masonic community and throughout the state of Illinois during this time of rapid growth. The Mormon Militia first formed in Missouri was active and growing in Nauvoo in 1843.

### **Trouble in Illinois**

Joseph and Hyrum Smith are charged with several crimes related to the destruction of a newspaper press and its office that had voiced opposition to the leadership of Joseph. There was a complete breakdown of civil order as militias, from several surrounding districts, such the Hancock county militia which boasted 1,700 members, were set to march on Nauvoo e.g.. This threat caused Governor Ford of Illinois to intercede and guarantee the safety of Joseph and Hyrum Smith and the city of Nauvoo by assigning local militia to protect them.

Joseph and Hyrum Smith surrendered in order to keep the peace, and were jailed in Carthage, Illinois. Shortly thereafter, a mob traveled up from Quincy and Warsaw Illinois and met no resistance when they took over the jail house. The leaders of that mob murdered Hyrum and Joseph Smith on June 17, 1844. Joseph Smith recognized several members of the Masonic Lodges. His last words before being fatally shot and falling out of the upper floor window were, "Oh Lord my God!"





**The Resultant Charges:** Nine men from Quincy and Warsaw faced charges. Of the nine, 5 faced charges of murder. Of the 5, all were, or shortly thereafter, became Masons. One was, at the time, the Master of Warsaw Lodge. Another was advanced to the Masters Chair while under indictment. All were acquitted for lack of evidence. This was not a proud moment in Masonic history.

### Brigham Young



Brigham Young took control of the Saints in 1845 while trouble persisted in Illinois. Mormons faced more threats and harassment and attacks. Under Brigham Young the Mormons, fearing another Mormon war, such as took place in Missouri, agreed to leave the state and Nauvoo behind. The great migration west began. Strangely enough, many residents of Missouri assisted in getting Mormon wagons across the Mississippi river, while providing

support and provisions.

### The Mormon Trail

*The map shows the original route of the Mormon Pioneer National Historic Trail which had a distance of 1,415 miles!*



### Masonry in Utah

In January, 1866 Nevada received dispensation to open Mount Moriah Lodge in Salt Lake City on the condition of not admitting any Mormon as candidate or visitor. Mormons were in violation of the Morrill Act of

1862 that banned polygamy. Nevada eventually refused to grant a charter resulting in the lodge closing in 1867.

## 1872 Grand Lodge of Utah Organized



The Mormon church discourages membership in the lodge, and lodges unofficially do not admit Mormons. This appears to be the state of affairs for the next 54 years.

Eventually, five lodges were organized in and around Salt Lake City, under dispensation from the Grand Lodges of Nevada, Montana, Kansas, and Colorado.

In 1925 the Grand Lodge of Utah passed the following motion.

"Whereas, The Church of Jesus Christ of Latter-Day Saints, commonly called the Mormon Church, is an organization, the teachings and regulations of which are incompatible with membership in the Masonic Fraternity, therefore: "Be It Resolved: That a member of the Church of Latter-day Saints, commonly called the Mormon Church, is not eligible to become a member of any Lodge A.F.& A.M. in this State and membership in such Church shall be sufficient grounds for expulsion." <sup>4</sup>

This ban is based on the writing of S. H. Goodwin, Grand Master of the Grand Lodge of Utah, 1912. M.W. Bro. Goodwin takes the office of Grand Secretary and distributes his paper on this subject to all USA grand lodges in 1925, urging all Grand Lodges to follow Utah's lead. None followed suit.



Only the Grand Lodge of California speaks against this ban and encourages the Brethren of Utah to reconsider. The Grand Lodge of Canada in the Province of Ontario is silent on this ban and the impact it has on all followers of the Mormon faith outside of Utah. Members of this and all other jurisdictions ignore the ban. Mormons from other jurisdictions are refused visitation in Utah. Our Grand Lodge maintained fraternal representation with the Grand Lodge of Utah and, in fact, writes in

glowing terms of the Grand Secretary of Utah, never referencing the ban. This ban is in place and was enforced until 1984.

### **Mackie's Landmarks Historical Reference**

- 14. The right of every Mason to sit in every regular Lodge
- 16. That no Lodge can interfere in the business of another Lodge
- 19. That a belief in the existence of God be a requirement for membership
- 22. That all men, in the sight of God, are equal and meet in the lodge on one common level

**Some Masonic Symbols used by the Mormons** are clasped hands, 5 pointed star, sunstones, the Angel Moroni, all seeing eye. , square, beehive and compasses, three “degrees”, signs tokens and words, five points of fellowship, Mormon temple garments and aprons.

### **Conclusions:**



### **Similarities Between Mason and Mormons**

- (1) There are similarities between Mormon temple ceremonies and the Masonic rituals.

- (2) Joseph Smith incorporated Masonic like elements into the endowment ceremonies and used symbols that are also used by Masons.
- (3) Masons claim ownership of elements that are historical and biblical as being Masonic, There are biblical references to most of what Masons claim as being owned or invented by the Craft.
- (4) Masonic history is very fuzzy prior to 1717. We cannot point conclusively as to where our rituals originate.
- (5) Mormons believe, and it is a matter of faith, that the temple rites come from the time of King Solomon's temple through the prophecy Joseph Smith.
- (6) Joseph Smith used what was at hand to communicate the endowment ceremonies he was given. What was at hand were the Masons, who claimed their history dated back to King Solomon's temple.

Matthew 7:15-20 New King James Version (NKJV), You Will Know Them by Their Fruits

<sup>15</sup>“Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves. <sup>16</sup>You will know them by their fruits. Do men gather grapes from thorn bushes or figs from thistles? <sup>17</sup>Even so, every good tree bears good fruit, but a bad tree bears bad fruit. <sup>18</sup>A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit. <sup>19</sup>Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup>Therefore by their fruits you will know them.

## LDS Relief Society



Today the LDS Church has 16 million followers, with 161 major temples, several thousand meeting houses and \$30 billion in assets under management.

The LDS Church provides first response around the globe with fresh water resources, tents, and food. They partner with the Red Cross in emergency relief. It has been noted that the Church of Jesus Christ is at times in place and working before the Red Cross and other organizations arrive.

## Mormon Relief

During the recent typhoons that hit the Philippine Islands, all meeting houses were turned into emergency shelters. Fresh water and food supplies were shipped and in place before the storm hit. All of this is volunteered. As per Mormon standards “we don’t advertise our efforts unless it furthers the work. We respond to the need, as that is the teaching of Christ.” Currently, there are 1,800 partners on more than 2,500 ongoing relief projects.

If they borrowed our symbols, copied what we consider elements of OUR ritual, and follow the tenants of brotherly love, relief and truth. So be it.

I dare say, they have done a much better job with them than we, as Masons, have done so.



## Annual Black Tie Banquet

### Annual Black Tie Banquet - The Value of Time

Todd Kierstead

Todd Keirstead is one of the most sought after Motivational, Inspirational Key Note Speakers & Golf Professionals in the industry.

Todd and his “Bring Back The Game” initiative is the strategic lead in the provision of Golf for individuals of all abilities. “Bring Back The Game” is the leader in promoting and empowering all individuals, including the differently-abled, through the game of Golf. It is dedicated to changing the mind-set of the individual, and of the industry through adaptive golf.



Todd is also a celebrity golf entertainer whose trick shot show is a combination of instruction, extraordinary hand-eye coordination, and feats of athletic agility unmatched by even the most gifted players. Todd’s blend of talent, knowledge, and experience has made him one of the most highly sought after golf trick shot artists and entertainers.

Todd has helped raised millions of dollars for charities. His mission is to put the “fun” in fundraising, while also raising awareness for causes and assisting charities in reaching and exceeding their financial goals. He has wowed thousands of golfers at charity, corporate and celebrity outings all over the world.

**Editor's Note: Here is his story and message (by permission) transcribing two of his videos.**

<https://youtu.be/B3J6IZrzcbc>

Here is an Adidas video on the adaptive golf program part of the speech.

<https://youtu.be/xJHg0Rb6AoM>

So I went to the hospital for a routine procedure. I went into a code blue and went into a respiratory arrest! They called the code blue because I

was dead on the operating table. They induced a coma and 23 hours later I woke up in another hospital.

I've been given a gift of time! A lot of people take time for granted. Time is our most precious commodity. It's something that we all have, but we all take it for granted.

Hi, my name is Todd Kirstead and what I want to do is to show people how important time is, and that time can be taken away from you in a split second! I've had the incredible privilege of being a golf professional for over 20 years. I've traveled the world raising millions of dollars for charity doing it in a unique way, basically hitting trick shots. I've had an amazing opportunity of being voted that I'm one trick shot on the Golf Channel. I've been on ESPN. I've been on Sports Illustrated. I've even been on TMZ for different occasions; kind of a pretty cool job! I started an initiative to help bring back to game of golf. It's not just that bringing the game of golf back to individuals who thought they'd lost it due to their physical or their mental situations. I'm blessed with each and every day because my time should have expired. So, every second I have now is a bonus, and I'm living life to the fullest.

We can spend time!

We can waste time!

We can invest in time; but we can't save time!

We never know when it's gonna expire, so don't take it for granted!

I am all about opening people's minds to change their mindset from, "I can't" to, "I can." The sheer enjoyment or the smile that comes across somebody's face when they hit a golf ball; giving him back something that they thought they'd lost; that's what makes it, right there! That's pretty powerful!

Golf honestly means everything to me. I grew up playing the game of golf with my dad. I was probably about 2 1/2 years old when my dad first introduced me to the game. The experiences, the bonding moments, and the times that I spent with him were so powerful. When he passed away, I started reflecting on all of those memories, because every time I hit a golf ball, I kind of know that he gave me this ability to play golf and



play golf the way that I can. I wish I could hit one more golf ball with my dad, but I can't. But if I can give that back to somebody else, it's keeping his memory alive.



I see so many individuals that are giving up the game of golf due to their physical or mental situation. If I can change the mindset of the individual to say, "Here's an adaptive way for you to play." That's a great thing, but also trying to change the mindset of the industry to welcome individuals that are differently

enabled to the golf course; to show them that this is a great game that anybody can still play. You know, it's breaking those walls down the second I sit in a wheelchair and hit balls. They go to me and say, "I can do that!" Or the second I put the prosthetic leg on, and start hitting golf balls, their mindset automatically changes, without me even talking, because they're looking at me going, "Here's an able-bodied person doing that!" It's wanting to get into my situation where I can sit there as an able-bodied person to say, "Do this! Do this! Do this! Do this!" But when I recreate their situation and do it in the way that recreates the way they're able to say, "I can do that too!" That's the big thing! That's the key to the program.

The great thing about the game of golf is it already comes with a handicap system for a beginning golfer and a tour professional. Everyone can have a competitive round of golf, whether you're an able-bodied person or whether you're a differently able-bodied person. You can still go ahead and enjoy the game of golf. Because at the end of the day, it's a social game and we're out there for the fun of it! If we keep score, great! If we don't keep score, you know what? Who cares, just go out and have a great time and keep this game of golf, the game!

This is my game. This is what I do for a living. It's about enjoying the game and that's what you do when you first start off; you play to have fun! You always want to get people hope there's nothing any better than



hitting a golf ball and just feeling that when the ball come off the golf club, like you haven't even hit anything. I'm watching it go towards the flag. That's the great thing about it. You see all these professionals that are hitting these great shots. The everyday person hits that one shot that keeps them coming back for more. You know for us to get up there and try and hit a home run; you know chances are we're not gonna hit it over the fence, but we all hit that one good shot and we're like, "Oh my God, I saw that on television and I did it!" It's helping people get away from the everyday stuff that's going on in their life and the stress the other stuff that's happening. That's why giving somebody back the opportunity to do something that they love, even if it's for five minutes, or it's for ten minutes, or for five hours — that's what makes it right! That's what a success is to me that will bring back the game.



## Lt. Charles S. Rutherford VC, MC, MM

Saturday, May 11, 2019

R.W. Bro. Robert Ough

When R.W. Brother Ken Campbell asked me to prepare a talk for the May, 2019 meeting of Heritage Lodge, I decided I would select, as a topic, a citizen of Colborne who as a young military officer did yeoman service to King and country. This person was the late Lt. Charles Smith Rutherford, VC, MC, MM.

Rutherford was heavily into battle the year Canada turned 50; the same year he was an active participant in the Vimy Ridge and Hill 70 area punch-ups.



### *And now the man himself.*

Charles Smith Rutherford was born in Haldimand Township, Ontario, on January 9<sup>th</sup>, 1892, and spent his early years working on the family farm. He was the second son of John Thomas Rutherford and his wife Isabella Kellie. The other boys were Wallace, Arthur and Alex. They were staunch Presbyterians and attended a Sunday School that Susan Greeley, a neighbour held in her home. Charlie never forgot his teacher and until his death always said his nightly prayers. He led people to believe it was his faith that allowed him to do what he did. A motto he learned in his early years was – ***“Do as much as you can, for as many as you can, for as long as you can.”*** Their work ethic was learned early in life.

In March, 1916, he joined the army and became a member of the 5<sup>th</sup> Canadian Mounted Rifles. He was soon in the trenches and fighting the Bosch. From an observation about trench warfare, I was able to garner an understanding from a few paragraphs that were part of some letters sent home to his mother and father.

**i.e:** July 20, 1916:

Dear Mother:

Just a few lines to let you know that I am in the trenches, so far I have been fortunate enough to have missed all the shells. This is certainly a terrible war. One cannot realize what it is like until you are over here. Three of the fellows in Number 9 platoon were killed on Number 1 Sentry this morning. I am to take over number 1 sentry when it is dark. Fritz is throwing over sausages that weigh 60 pounds into our trenches, so you have to be on the lookout all the time. I had a good rest this afternoon and had a chance to read some of my bible passages and the Psalms. I must always remember "Not my will but thine alone."

Well, bye bye for now,  
Charlie

E.g.: July 24, 1916:

Dear Mother:

I will have to get some supper and move down my trench to report for duty. I hope you are all well and do not worry about me for if I should be wounded, I will be pretty well looked after. This has been a lovely day, fine and sunny. It would be great to be out in the green fields again. Every blade of grass and tree is dead around here, but it is not to be wondered at.

Well bye bye for tonight.

From your boy,  
Charlie

After two tours of duty at Ypres, his unit marched all the way to the Somme. He was wounded in the Regina Trench and returned from the hospital in England to take part in the Battle of Vimy Ridge in March-April 1917. He was wounded again on June 6<sup>th</sup> near Amiens and did not return to his regiment until August where he was on duty at Hill 70.

It was while he was fighting as a Sergeant at the Battle of Passchendaele in 1917 that he was awarded the **Military Medal (MM) for Bravery in the Field.** ( LG 23/02/18 ). During the Battle of Passchendaele he took part in an action in which Major George Pearkes was awarded the Victoria Cross.

As a lieutenant on August 8, 1918 with his Company, he captured two (2) towns from the Germans, the first being Arvillers, the German division HQ, where he managed to capture a paymaster and a large amount of German money. The Germans were clearing out as they knew they were going to be run out of the area.....the only things they left behind were a box of pigeons and 30 new machine guns. This was on the Amiens front. At this, point they captured a little town called Bangor, and that was as far as they advanced. For this action he was awarded the Military Cross (MC) for capturing these two (2) towns. (LG Arvillers, 8 August, 1918).

Again as a Lieutenant, Charles Rutherford and his Company moved up the Arras front and were stationed on the Arras-Cambrai Road to stop the allied troops from going down the road, and the Germans from coming up the road. They had orders on August 26<sup>th</sup> at 3:00 AM, 1917 to march on Monchy-le-Preux.

**In Rutherford's own words, this is how the battle for Monchy-le-Preux played out:**

"We went on toward Monchy, and it was very dark and raining. At 3:00 AM the guns began to fire on Monchy. I started with my men and about three miles up the road we ran into four field guns. We captured about 20 men who came out of their dugouts and surrendered. Then we went on towards Monchy. When we got in front of Monchy our guns were still firing on the town so I said to my Sergeant that I would run over to "A" Company to see how they were getting along. I was gone about 10 minutes.

When I came back I could not see any of my men. I thought they had gone into the town as the barrage had lifted, so I ran as hard as I could to catch up with my men. When within a hundred yards of the town, all that I could see were Germans, so I decided to go and do the best I could with them. All I had was a loaded revolver in my hand. I walked right up to the band of Germans that had come out of their dugout and I demanded they surrender as they were my prisoners.

One German spoke English and said “We’re prisoner? No you prisoner.” They asked me to go into their dugout to consult with their officers. However I declined, so he went in and when he came out he gave an order for the Germans to drop their rifles. So now I was in a fix not knowing what to do next.

Then I heard their machine gun open fire upon our “A” Company men over on the right of the town so I said to them, “Your machine gun is firing at my men”. I was afraid that my men might start firing at the Germans so I said “You go and stop your machine gun and I will stop mine”.

I ran back and when I got out of sight of the Germans, I took off my hat and waved my men to come on. They were soon there and I sent 2 men back with about 40 prisoners and then we went over to where the other machine gun was and we got about 30 prisoners there.

We then went down the hill through the town where the German guns about 1,000 yards out front were firing at us. I had my machine-gunners fire at them and with my Company went further down the hill. We found two Germans with eight horses hiding in trenches. That was as far as we went on the 26<sup>th</sup>, a good day’s work, I think.

We rested on the 27<sup>th</sup>, and on the 28<sup>th</sup> of August my Captain got orders to take his Company across the Cambrai Road and attack the town of Vis’en ‘Artois.

A sniper shot Captain Wade through the lungs, and our cook was also hit with a shell. So I had the Company advance and take the town. But the Germans knowing that we were coming, shelled us all night with high explosives and gas bombs. We were relieved that morning by some the British Army. They did not know that Captain Wade had been taken out with the stretcher bearers. We called them the Red Cross and we always had two with each Company. The Captain got over his wound and thanked me for getting him out so quickly. You can imagine how pleased I was to be Acting Captain. We had very few casualties and had not fired a shot as the Germans

had left the town. That was the 29<sup>th</sup> of August, and the other three Companies of the 5<sup>th</sup> C.M.R. had gone to attack another portion of the line.

I was in the line a few times after that. I got leave to go to England about November 3<sup>rd</sup> to get my winter boots and clothes. When I was in Scotland an Armistice was signed and I was on my way to my Regiment. On the streets of London I met Colonel George Pearkes, VC and he made a big fuss. He said that it had come out in the Gazette that I had won the Victoria Cross. That ended my military career for the First World War. I was decorated by King George V, and went back to join the Regiment.”



**The VC Action described in the Gazetting of the Award**  
**Incident occurred August 26<sup>th</sup>, 1918 at Monchy-le-Preux, France.**



For most conspicuous bravery, initiative, and devotion to duty, when in command of an assaulting party, Lt. Rutherford found himself a considerable distance ahead of his men, and at the same moment observed a fully armed and strong enemy party outside a pillbox ahead of him. He beckoned to them with his revolver to come to him, while in return they waved for him to come to them. This he boldly did, and informed them that they were prisoners. This fact an enemy officer disputed, and invited Lieut. Rutherford to enter the pillbox, an invitation he discreetly declined. By **masterly bluff** however, he persuaded the enemy that they were surrounded, and the whole party of 45, including two officer and three machine guns, surrendered to him.

Subsequently, he induced the enemy officer to stop the fire of an enemy machine gun close by, and Lieut. Rutherford took

advantage of the opportunity to hasten the advance of his men to his support.

Lieut. Rutherford then observed that the right assaulting party was held up by heavy machine gun fire from another pillbox. Indicating an objective to the remainder of his party, he attacked the pillbox with a Lewis gun section and captured a further 35 prisoners with machine guns, thus enabling the party to continue their advance.

The bold and gallant action of this officer contributed materially to the capture of the main objective and was a wonderful inspiration to all ranks in pressing home the attack on a very strong position.

*After Charlie received the 3 medals from King George V, His Majesty alluded to the fact he had read the citation from the London Gazette concerning the VC award and felt it was indeed an extreme example of **Masterly Bluff**. Immediately after the presentation in the Courtyard at the Palace, one of his pals, who was also presented with the medal, supposedly stated, "Charlie, I think the King just called you a **Bullshitter**."*

The pistol in question that he used in his VC action was donated by Charlie to the RCMI in Toronto and is in the "Short" bar area along with many other guns in the display case.

Charlie came back to England from France. He had a couple of weeks leave and then he came home to Canada. They docked in Saint John, NB on March 17<sup>th</sup>, 1919. They stopped in Sherbrooke, where the Regiment had been formed, before going on to Montreal where they were disbanded. He spent the summer of 1919 travelling Canada as far west as Victoria visiting relatives there and in Saskatchewan.

After WW I was over, and Charles had returned to Canada, he met Helen Haig who lived in the west end of Haldimand Township. He drove a white horse to court her and they were married in 1921. They started farming on his dairy farm near Vernonville. Charlie and Helen had four children. Andrew was their only son and served as a pilot in the RCAF

during WWII. They also had three daughters – Isabella, Rosemary and Dora.

Charlie was asked to be the Sergeant-at-Arms of the Ontario Legislature in 1934 during the Mitch Hepburn years. In 1940, he joined The Veterans Home Guards, and spent the war in Arvida, Quebec, Kingston , Ontario and finally “The Bahamas” where he provided security, guarding the Duke and Duchess of Windsor.

He was Postmaster in Colborne from 1945 to 1955. In 1955 they moved to Keswick on Lake Simcoe where they worked in a General and Drygoods Store for the next 17 years.

He enjoyed the company of his 13 grandchildren and 22 Great grandchildren. He enjoyed cooking, writing and receiving letters. Charlie never spoke ill of others, and made no difference between rich or poor. He was loved by all.

The *50<sup>th</sup> anniversary of the Battle of Passchendaele* was held on **October 18<sup>th</sup>, 1967** and **Charles Rutherford VC, MC, MM**, was one of those chosen to be at the celebration. Also selected were the Hon. Gordon Churchill PC, DSO, ED, QC, MP, former Minister of Veterans Affairs, Coulson N. Mitchell VC, MM, Raphael L. Zengel VC, MC, James A. deLalanne CBE, MC, ED of the Royal Canadian Legion, and C. E. Nutley, a war amputee representing the National Council of Veterans in Canada.

They were led by Gordon S. Way, Director of Public Relations, Department of Veterans Affairs who was in charge of the official party. On the evening of October 4<sup>th</sup>, they took off in a Yukon aircraft from RCAF Uplands for Gatwick Airport in England. On the morning of October 6<sup>th</sup>, the party left for Dover by train, then a channel steamer to Calais, France, and then by private car to The Kemmel Hotel near Ypres, Belgium. All 3 VC winners on the trip had fought at Passchendaele.

On the first day free, they visited a number of the Commonwealth Cemeteries as follows: Oxford Road, White House, Mt. Kemmel, Messines Ridge, Hyde Park Corner, Spor Bank, Sanctuary Wood, Mount



Sorrell, Vancouver Corner (2000 Canadians were killed here in the first German gas attack in 1915), New Zealand Cemetery, New British.....all Canadians buried here; 2,700 killed out of 16,000.

When Charlie was honoured by the Colborne Legion, there was a great show of force as far as VIPs were concerned. Among the 160 guests, they consisted of:

- A Guard of Honour from the 1<sup>st</sup> Battalion of The Canadian Guards,
- Legion President George Blyth BEM,
- Legion Chaplain the Reverend W.W.H. Baird (gave thanks)
- Gordon Wakefield Provincial Command President RCL
- Fred Cox (93 years of age) - the Legion's oldest active member,
- Gerry Simpson RCL District "F" Commander, Brighton,
- Cedric Smith RCL Commander of Zone "F"2 Cobourg
- Colonel John W. Foote VC (Dieppe) who proposed the Toast to Rutherford
- Hon. Edgar Benson – Minister of Finance and guest speaker,
- George Hees MP for Northumberland,
- Russell Rowe MLA member for Northumberland,
- Reeve George Moore of Colborne,

The following note from the Legion Padre spells the situation out quite well:

As Minister of the Colborne United Church and as Padre of The Charles Rutherford VC Branch 187 Royal Canadian Legion I had the honour and rare privilege of knowing Charles Rutherford the last seven years of his life and of presiding at his funeral service on Wednesday, June 4<sup>th</sup>, 1989, at the Church as well as the Legion Service the previous evening. Though in his nineties he was still a very active man and mentally alert. He tended his garden, looked after the chickens, baked muffins using a favourite recipe, and corresponded regularly with family members and friends of long standing.

His daughter Dora, tells of his disappointment at the quality of apples around Keswick. Each fall he would go door to door selling Northumberland grown apples at little more than cost.

Because of this Charlie became affectionately known as “The Apple Man”.

In his lifetime spanning nearly a century, the greatest scientific and technological advances in human history occurred. These had changed the method of warfare from foot soldiers, in hand-to-hand combat long before Alexander the Great, to destruction from great distances with few knowing the havoc caused until much later. Warfare had changed from active to, for the most part, passive involvement. It was hard to believe that this humble and peace loving man was the same one who, long years before, had won the highest of military honours.

He walked with Royalty, rubbed shoulders with the political and military leaders of our Nation, yet remained a very humble, God-fearing and unobtrusive person, never wanting to be elevated above his peers.

A legend in his lifetime, the Royal Canadian Legion Branch 187 at Colborne bears his name proudly. That name will always be held in great esteem by all who knew him.

As the members of the community filed past his open casket the day before his burial, a man was heard to say to his young son, “Take a good look at these medals, you may never see such medals again in your lifetime.” We who knew Charlie Rutherford will never see his likes again. A great man, a sincere Christian, a hero and a gentleman has gone from us.

Let us remember!

Reverend Victor M. Parsons, Padre.  
Charles S. Rutherford VC  
Branch 187 Royal Canadian Legion



**In conclusion,**

I asked V. W. Bro. Jim Peters of Colborne Lodge if there was any indication that Captain Charles Rutherford was a Mason. He searched but found no evidence that he was...too bad he would have made a great one.



## **Freemasonry: The Once and Future Thing**

**Saturday, September 21, 2019**

R.W. Bro. Roy Hardy, Grand Registrar



In keeping with tradition, and in order to comply with the wishes of our Grand Master, my words will be brief, to the point, with limited personal input, in that order. This is my only official visit as Grand Registrar, and the GATOU and Grand Master willing, our DDGMs will stay healthy and enjoy their full years as the Grand Master's representative, allowing me to represent Grand Lodge as an ambassador to Lodges in the area and to support the Grand Master's itinerary.

Our Grand Master, early in this Masonic year, stresses the proper use of the Ritual - by learning it, internalizing it and mentoring it throughout the jurisdiction. It is one of the few things that distinguishes us from other membership-based organizations. Our Ritual exhibits our methodology of moral instruction, and complements the other chief point in Masonry as expressed in our heritage based General Charge- "to endeavor to be happy ourselves, and to communicate that happiness to others." It is important that the Craft and its Lodges ensure the adequate presence of both, and a balancing of these will continue to be necessary to its attraction of men seeking light.

As one looks inward from the overarching role of Grand Lodge, it is our Lodges that have the primary role of supporting its brethren, and the Craft must also allow Lodges to continue this work while supporting the Craft with input, information and resolutions for its governance. However, the Lodge's primary role is to support and develop the Brethren of its Lodge to achieve their needs for both moral instruction and social intercourse. It's a role our Past Masters can easily adopt and contribute to the betterment of their Lodges.

All good men and Masons bring with them differing skills, passions and attributes to Lodge. It is for the leaders in our Lodges to work with these newer Masons, explore their characters and mentor them in order to expand their capacity to contribute to their self-worth, their family, their community and the Craft. No new Brother can increase in either without special assistance from a willing guide who has experience in both of our “key points”. As a result, a Brother develops an attachment to a Lodge and its brethren.

Maybe each Lodge needs to review its focus as part of its forward planning and use it to avoid disappointment for the Lodge and for the candidate. Our Lodges, are seen to range in focus from “Fork and Knife” Lodges, to ritual-based Lodges and further on to esoteric Observant Lodges. In the three-hundred-year history of Craft Masonry, there has always been an ebb and flow to the expectations of applicants. Samuel Friedman, a speaker at this year’s Grand Lodge Communication, indicated that younger men “entering our fraternity today [expect] something secret, divine, mysterious and out of the ordinary... being motivated by something quite different than Brothers from the previous generation.” Thankfully, in the words of Andrew Hammer, “our brotherhood is fortunately broad enough and welcoming enough to allow men to move freely between these methods, either at once or at differing time in their lives.”

In closing, our Grand Master’s focus on bringing our key points into balance by renewing efforts to provide quality delivery, and to continue to study and explore the Ritual, is timely. Heritage Lodge will continue as a beacon of Masonic Light as a result of its labours, and I thank you for the kind attention you have paid to my musings.



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### **CASSIE, James Thomas**

[886] Toronto  
Antiquity Lodge No. 571  
Passed to the Grand Lodge Above  
2019/12/12

### **HALL, Donald Rowse**

[51] Life Member Ancaster  
Queen's Lodge, No. 578  
Passed to the Grand Lodge Above  
2019/04/10

### **HUTCHINSON, James Hugh**

[57] Life Member Peterborough  
Royal Arthur No. 523  
Passed to the Grand Lodge Above  
2019/10/20

### **MILES, Robert Frank**

[640] Life Member Lindsay  
The Beaches Lodge, No. 473  
Passed to the Grand Lodge Above  
2018/12/05

### **COSENS, Donald L.**

[304] Life Member St. Thomas  
St. David's Lodge No. 302  
Passed to the Grand Lodge Above  
2019/03/15

### **SILK, Thomas Ross**

[276] Life Member LaSalle  
Palace Lodge, No. 604  
Passed to the Grand Lodge Above  
2018/08/10

### **STEELE, Herbert Frederick**

[90] Life Member Etobicoke  
Long Branch Lodge, No. 632  
Passed to the Grand Lodge Above  
2018/01/01

### **TAYLOR, Norman Ernest**

[93] Life Member Guelph  
Guelph Lodge, No. 258  
Passed to the Grand Lodge Above  
2018/06/17

### **TUREK, George J.**

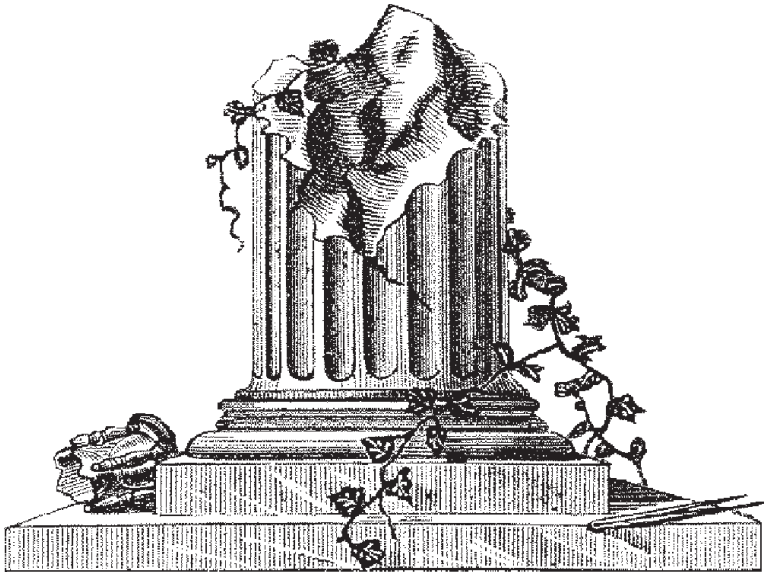
[1132] Toronto  
Runnymede Lodge, No. 619  
Passed to the Grand Lodge Above  
2019/05/13

### **WILLCOCK, Arthur Beverley**

[930] Richmond Hill  
Wexford Lodge No. 683  
Passed to the Grand Lodge Above  
2019/11/16

### **MIZZONI, Peter J.**

[1057] Bradford  
Simcoe Lodge No. 79  
Passed to the Grand Lodge Above  
2019/02/13



## HE WAS OUR FRIEND

*His presence lingers on about the room.  
His footsteps echo still upon the floor.  
The brightness of his smiles dispels the gloom.  
Though he has slipped away, and closed the door.  
So biding here today I feel I know,  
Which way his fading footsteps wend;  
A little time, then the way I shall go.  
The working tools have fallen from his grasp,  
The journey ended for his weary feet,  
Death holds his tired hand in gentle clasp;  
His work is done; his temple is complete."*